

14/20  
Lancaster 1681  
TO

# B E L O V E D C H O S E N of G O D I N T H E S e e d E l e c t e d , P a r t i c u l a r l y i n L O N D O N

**And elsewhere,**

**Who have seen the day of Christ, and  
received the Message of Peace  
and Reconciliation in these last  
dayes of his Gloriouds  
appearance.**

**T**He dear Salutation of my life salutes you all, in the most pure  
and dearest love with which I am beloved of the Father, and  
with which also at this present my heart is filled and stretcheth  
forth towards you, and the whole body of elected ones, and the  
remembrance of you in the Lord is very precious unto me, as I see and  
behold you, and hath fellowship with you in the Immortal life, which

The Father hath betokened in you and in me, and in which my knowledge is of you, and my unity with you, and therein onely is the remembrance of my dearest love unto you, and in which I hope I am also known and remembred of you, even in the spiritual relation and beitship of Immortalites, being fellow Citizens of the heavenly Jerusalem, and children of her conception and bringing forth.

Now my dearest friends, seeing you have believed in the light & life of men, even in him that was, and is, and is to come, and have also tasted of that all fulnes that is in him, you have a witness in your selves, even of the Spirit of the Father which is greater then all, and you need no other testimony but that of the Spirit, That the Lord is good and full of Grace, Truth, Mercy, Peace, and Joy, even the full Fountain and Treasure of all vertue and blessednesse in this present time and hereafter; I say, if you have tasted and sene of Immortal life, and if the fountain hath been opened in you, and you have seen his glory, and received of his treasure, then the evidence dwells in you of eternal blessednes, and no man needs to teach you of these things, nor to say unto you know the Lord, if you dwell in him and go no more forth, yet bear with me a little, that I may speak and be refreshed, not to diminish from what testimony you have in you, but the rather to add towards it; for my witness is not another, but the same which ye enjoy, which is faithful and true; And this I say, O how great, how mighty and powerful is the Lord our God everlasting and infinite; He is that eternal spirit that filleth all, the Creator and being of all things that are, the life and vertue in all, and the invisible substance greater then all, he is in himself the immeasurable and infinite fulnesse, the Fountain of Life, of Mercy, and Righteousnesse and Peace, and of all vertue, and of every good thing, who can declare his beginning, or end? he is without time, place or thing, yet gives being to all, and is present in all, yet not known, saving of himself, and by his own spirit, yet he effecteth all things, and worketh whatsoever he will; Who can utter his wonderous Works? Who can number his Mercies? Who can account his infinitenesse? Who can behold his Invisibillity? Who can reach his endlesse being? He filleth Heaven and Earth, and of his fulnesse every creature in Heaven and Earth receiveth, and by him doth subsist, though it is onely given unto mankind to behold and perceive of him, it is onely his gift unto his Saints that fear him, to understand of his ways, and in us he hath opened of his fulnesse and treasure, even in our hearts, and the divine mystery of this infinite God is revealed and discou-

discovered in the hearts of the sons of men whom he hath chosen; and he hath given us to enjoy and possess in us a measure of that fulnesse that is in himself, even a measure of the same love and life, of the same mercy and power, and of the same divine nature, and a measure of the same heavenly quality and property which is in him in all fulnesse, dwelleth in us his Saines by measure, even in all that are born of him, in whom the immortal birth is brought forth, which is of his own nature, and is Immortal, Spiritual, Holy, Meek, Merciful, even as the Father; for the quality of him that hath begotten, is in us that are begotten of him, we bear his image and are of the Father, partakers of his substance, Immortal and Infinite, and are one with him in nature and fellowship, and perfect through him that dwelleth in us, and hath changed us into his likeness; these things ye know if ye be born from above, and if the immortal birth live in you, and ye be constant in the faith, then are ye heirs through it, of the everlasting inheritance of eternal life, and already have received the earnest, and assurance thereof, and all are yours, because you are Christ, and he is Gods, and you have the Father and the Son.

And this life and immortality is brought forth in us, and infinite-nesse it self dwells with us, and eternity possesseth us, and fulnesse it self is shed abroad in our hearts, and we have the treasure of Life, of Wildome, of Knowledge, and of Divine fulnesse in our Tabernacles of clay, which also are sanctified by his Word and Power to be his habitations for the Eternal God to dwell in; And oh what love is this with which we are beloved by him! Oh what mercy is this of which we partake from him! Who are become the Sons of God and Children of the most high, in whose earthen vessels dwells Immortality and Life, and Infinite Substance, being gathered into his shepheards fold of defence, where we have immortal food, and are established on the Holy Mountain where nothing can destroy, and are at rest and peace under the shadow of the Rock of Ages, that hell nor death, nor wrath of man can terrifie; Oh what eye hath seen this, whose ear hath heard it, and what heart hath perceived it, and not admired the loving kindnessse of the Lord? who among you are witnessess of this, that sayes not, great and Infinite is the Lord, and Immeasurable in Mercy, and Truth, and Righteousnesse; Oh Friends, if ye know these things, and if ye receive daily of this fulnesse, and if the measure of that immortal life be risen in you, and hath raised up you with its self into its own fulnesse, which once was descended out of its own fulnesse of Eternal Rest, and strength, and was ma-

uifest in its measure, in poverty and weaknesse in your hearts, in the feeling of afflictions and wrath because of sin, but it descended to suffer all, and to bear transgression, that you might be railed with it into its life, and glory, and fulnesse; and if this be finished and effected in you, Oh then how shall you not live to his glory and praise in your Generation, and in love, and peace, and unity with himself, and one with another, and magnifie him in Soul and Spirit that hath called you and chosen you, and now works all your works in you and for you, and you live by him, because he lives in you.

But though it is thus that some are entred into the rest, and have received of his fulnesse, and hath the Testimony of Life and assurance in the Father, and are risen with Christ, yet are you and we and all the children of the Father, so set and placed in this Creation, as that there is an enemy to be ruled over, and also a service to be fulfilled by us for the Lord that hath chosen us; and therefore watchfulness and faithfulness is required from us; And unto this I cannot but exhort you all, even to walk in the fear of the Lord, in watchfulness and faithfulness, in humility and meeknesse, in truth and justice, and in every good thing, and that you fulfil the Will of the Lord in all things whatsoever the motions of his own life draws you unto, that every member of this infinite Body which is highly exalted at his right hand, may be preserved in dominion over sin and death, and also may shew forth the Honour, and Glory, and Praise of him who is the head ( even Christ) whose virtue hath attainted every member, and is shed abroad through the whole body; I say Friends, of every member is required the duty and service thereunto pertaining, according as it is placed of him, that the Treasure of Life may shew forth its virtue in one manner or another through you all in all well doing, to the glory of him who is God above all, and that in the sight of your enemies ( whom you know watches for evil, and would rejoice in any occasion against you, that they might speak evil of the Lord because of you) you may walk without offence in the answer of a good conscience, and if you walk as such as are the Lords, you will cut off all occasions from them that seek it, and they will be confounded, and you preserved in the blessedness and peace everlasting, and you will grow in immortality, and into the knowledge and fulnesse thereof more and more till you know the Father, even as you are known of him.

And be not unmindful of the word of the Lord wch begat you, wch first entred into your hearts, & wrought mightily in you to the wounding and destroying of death and enmity, and remember the travel of the

the dayes past, and the indignation which once you felt because of sin, through the Word of God, and the Word enquires for ever, of which you are begotten; and if any appearance of iniquity, or motion thereunto arise in you into desire to be fulfilled, the word will quench it, and give you dominion over sin and death, and save you from the effects thereof; for the word changes not, but is the same alwayes, but if man change and pervert his way into iniquity, it reproves and corrects, and so delivers him, for this word keeps clean the heart, and it sanctifies, and also keeps in subjection the mortal man with all his thoughts, desires and actions, and destroys the man of sin, the sinful man by whom the whole Creation hath been corrupted and perverted into evil in its practise of degenerate man, and if you forget the word, then iniquity prevails again and the love of this world and its vanities, and the riches and pleasures of the mortal man steals away the heart, and they possesse the habitation of God unrighteously, and all things are become sinful, and the body of death comes over the pure Life, and Peace with God in the Conscience is lost, and that because the word of God is forgotten which once begat unto God, and where the unclean spirit enters again, the latter end of such is worse then the beginning, more sinful against God, and more hated of him; and therefore let none follow the way of such, for it leads to death and darknesse, and misery will be the end of it. But Friends, mind him and feel his power, who is the preserver of men in Peace and Righteousnesse, and let not up that part in you into liberty, into which Satan enters and sows his Seed of degeneration, but live in the Cross of Christ, and in the meek and lowly Spirit, that you may not do your own will, but the Will of the Father, and may fear him and his goodness, and that subiecteth the ground of temptations that sin cannot prevail, so shall your peace be everlasting, and your life as a River of pleasure, and joy and gladnesse shall be your daily portion, and the Lord hath never forsake you, but be unto you a Tower of strength, and habitation of peace, and a Crown of victory and Reward in this present time and for ever.

And if ye abide in Christ the Vine into which you are planted by Regeneration, then will your fruit be of the Vine, and acceptable unto the Father who is the good Husbandman, and through his vertue you will grow into perfection as pertaining to the conscience, where all guilt of sin is taken away, and the burden of iniquity and body of death clean removed away from you; for that is perfection as pertaining to the conscience. *quoniam obliuia est ergo quod omnia quibusdam ex aliis* *ad*

the conscience, where sin and transgression is done away, and power received over it, both in motion and action, and the guile of sin, and the conscience sprinkled with the imortal blood of the Lamb, and no stain nor guilt remaining, but peace altogether by the holy spirit in the conscience; and this is perfection which was not attained to by outward things in the first covenant, but is witnessed in the second which the Lord hath made with us, and confirmed unto us, where sin & iniquity is blotted out, and innocency & immortality lives and reigns; and such stands before the throne of God without fault before him, & no guile in their mouths, and these sings the song of the Lamb & of the Redeemed where all sorrow is fled away, if so be that the burden and guilt of all transgression be removed, then there is no cause of sorrow; and blessed are they that dwells here, and that are entered into the everlasting rest, even into God, for he is the rest of the immortal soul and the life of its; and if ye know these things, ye have satisfaction and comfort, which none knows but they that have it, its the portion of the redeemed, whose Father, Master, Ruler, Judg and King is the Lord God and the Lamb, and we are subjects of that Kingdom, and free born of that City the Heavenly Jerusalem, and we are made free through the price of immortal blood, and then how can any of you that are such serve this world and the vanities of it, by any immoderate care or desire or exercise in earthly things, for this is the bondage of Egypt, but the children are free from it, and are not intangled concerning the things of this world, but they are subiected under, and the inheritance of a better portion is their crown & substance; and Esau's portion is the earth, he that hath no assurance in God; wherefore live above this world in the seed of God, and be without immoderate care in every thing, as to earthly matters, not taking thought what shall come, or be to morrow, neither cumbering your selves about uncertain riches, but leave the issue of all things to the Lord, in whose hands are blessing and the curse, to give or take away according to his pleasure; and be not servants unto but Rulers over all affections in earthly things, for spiritual blessings are the Crown, and the earth is the footstool of the Lord's Redeemed.

And as for the dayes and seasons in which we now are, let none be troubled as though it were not well, or could be better, for all things are well that are come to pass, because the will of the Lord hath effected them, either as the cause or as the means, and it is good for us that these things be so; for the prosperity of our Kingdom is going on through all, the hammer is beasing upon the Rocks that wil beat them to pieces, and the ax is hewing down the Cedars, & the little stone prevails against

the many headed beast; and the Image of idolatry is weakening and the holy Seed growes in strength and vertue, and the purpose of the Lord can none prevent; But the light of the Sun must be as the light of seven dayes amongst us, and the day spring from on high hath already visited us, and we have seen of his glory; wherefore let all the upright have patience and long suffering til the measure of iniquity in our adversaries be fullfilled, which is hastening to be accomplished, and transgression growes full, and sinners growes ripe for vengeance, and we must pass over their mountain of darknes, and in the mean time the Lord hides us under his shadow, even till transgression be finished, and covers us from the storm, and blinds the enemie, & turns his rage backward, and we are not destroyed, but our life is renewed, & righteousness, mercy and love are a defence about us, and how great is the kindness of the Lord herein mine eye have seen it, and my heart meditateth thereon, the power and wisdom and love of the Lord herein are very great, and who can find out the depth thereof, or declare his immeasurable power and wisdom.

And thus the salutation of my life unto all the faithful is expressed, and I am well in him who is my fulness, and desires no more concerning you then your faithfulness in the cause of God, for without controverie the cause of God is with us, and on our part, and as you are faithful therein, that is my reward concerning you, and the addition to my joy; and in the Heavenly spirit of the Lord God Almighty are you committed unto him who is able to keep you, even to the end and in the end, to gloriifie you in eternal life in rest and peace for ever, and this is the portion of the faithful, and my desires on your behalfe, and my salutation of you, hoping that you have not so learned Christ as to deny him because of the Love or terror of this world, but that over all you will be preserved in faith and victory.

I am now according to the will of the Father in Ireland, it is some weeks since I arrived at Cork City in much peace and safty, with my dear companions, it having been long upon my spirit to visit the seed of God in this Nation, even of love have I felt it in me and not of constraint but of a willing mind and free spirit, and not of force; and after the time of patience and waiting for many days to see my way clear for it, the Lord hath ordered it and brought it to pass acceptable unto me and many here; and this is the time in which this visitation must be effected, for till now my way was not clear, & but that this journey, hath laid upon me, I should have rejoiced to have been present among you either in testimony by suffering or otherwise, but this is the will of God. And it is in my

(8)

my heart to pass through this Nation, and to visit the seed of God by  
the love and word of the Fathers, as he gives of his life and strength and  
opens the way before me. I perceive in this Land friends are generally  
well and truth grows in victory and dominion, and the Lord is adding  
to the numberless number of them that must stand on mount Zion; and  
through the rage of men, and above it all, the little flock is preserved  
in its beauty, and the seed sown in weakness and afflictions is received  
and quickened in much power, which is my joy. About Bristol I con-  
tinued about two months in much precious service for the Lord, and  
truth had good authority over all, and great acception in the hearts  
of many, and some convinced and others edified and confirmed, as  
many can witness in the spirit; and until after the time of the Fair I was  
not clear of that City, but immediately after I was free, and my way  
made very convenient and clear to this place; and the hand of provi-  
dence ordered all things very well on that behalfe, as I do hope, in the  
continuance of the power and presence of the Lord with me through  
this work; and in his power I am committed, even to do or suffer all  
things for his Name sake, and that by virtue of his own life that dwells  
in me; And the Lord preserve all the Brethren like minded that the  
work of the Lord may be fulfilled and finished by us. Amen.

County of Cork, the  
21<sup>st</sup> of the 6<sup>th</sup>

Month, 1660.

E. B.

The End.

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